

The South African Outlook

DECEMBER 1, 1954.

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The South African Outlook

The Son of God, the Eternal King,
That did us all salvation bring,
And freed our souls from danger,
He Whom the whole world could not take,
The Word, which heaven and earth did make,
Was now laid in a manger.

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Conference of Church Leaders.

The Christian Council of South Africa has issued the following "Call to Prayer":

Through the initiative of the Federal Missionary Council of the Dutch Reformed Church, a Conference has been convened in which all churches having missionary work will share except the Roman Catholic Church. The Conference will be held at the University of the Witwatersrand from December 7th to 10th. Ds. C. B. Brink, Moderator of the Dutch Reformed Church in the Transvaal, will be Chairman. The Archbishop of Cape Town and Dr. Gerdener will be joint Chairmen. The general subject will be "The Extension of the Kingdom of God in our Multi-Racial Land." The Conference will concentrate on the missionary vocation of the Church, with special reference to the tasks which confront ordinary members of the Church in a multi-racial society.

We call upon all members of the churches and missionary societies affiliated to our Council as we know the leaders of the Dutch Reformed churches are calling on their members to share in this gathering through the ministry of intercession.

We append hereto some notes on the Conference with the main items on the Agenda arranged in such a way that they can be made into subjects for daily prayer through the week in which the Conference will be meeting.

Signed

Geoffrey H. Capetown

President

Notes

Conference Officials : Chairman : Ds. C. B. Brink, Moderator of the Transvaal D.R.C. together with Dr. G. H. Clayton, Archbishop of Cape Town Dr. G. B. A. Gerdener, Stellenbosch.

The complicated secretarial work has been directed by Ds. J. Reyneke of Pretoria, with a team of workers whose devoted labours deserve the gratitude and prayers of all Christian people.

The programme is briefly outlined as a basis for prayer : Tuesday Dec. 7th at 8.15 Opening session when His Excellency the Governor-General will be the chief speaker.

Wednesday Dec. 8th The main theme will consist of reviewing the past, and analysing present day conditions as they affect the life of the Church. Chief speakers will be : Rev. S. Mokitimi ; Rev. C. E. Wilkinson ; the Bishop of Bloemfontein and Ds. C. B. Brink.

Thursday Dec. 9th The morning and afternoon will be devoted to an assessment of the extent to which the Church is meeting the challenge of the times. Speakers : Rev. S. S. Tema ; Dr. J. C. G. Kotze. The evening session will consist of fraternal greetings from overseas Church leaders.

Friday Dec. 10th will naturally *look forward*, concluding with specific proposals which may come from the earlier discussions. Speakers : Dr. G. B. A. Gerdener ; Rev. W. H. du Plessis ; Rev. J. Paterson Whyte.

* * * *

Bantu Education Act.

We publish this month more of the statements issued by Churches in South Africa concerning the Bantu Education Act. The Churches have been put into an awkward dilemma by the choice presented of having to accept an Act whose principles they do not approve of or of throwing on to the streets thousands of African children, many of whom, in all likelihood, would swell the numbers of juvenile delinquents. We regret the decision of the Bishop of Johannesburg who has chosen to shut down schools in an area that covers Johannesburg, Germiston, Krugersdorp, Roodepoort, Vereeniging and Heidelberg—surely some of the centres where juvenile delinquency is at its worst because of the absence of facilities for schooling. Happily the Archbishop of Cape Town has made it clear that all the other Bishops of the Church of the Province are acting on the principle expressed by the Archbishop in the words: "I am haunted by the fear that if the number of school buildings available is greatly reduced by the refusal of the missions to lease any of the buildings, the result will be the throwing of large numbers of children on the streets. In country districts they will lose any opportunity of instruction of any kind. Even a rotten system of education is better than that which the young children pick up in a street."

A preposterous Parable.

The Minister of Native Affairs has been holding a series of meetings with African chiefs and leaders of various areas in order to expound his policies and win the cooperation of his audiences in carrying them out. That he should thus make direct contact with them from time to time is in accord with tradition and experience, and is to be welcomed as a wise and necessary thing. Some newspaper reports have waxed enthusiastic over the Minister's skill in the use of parable in his addresses on these occasions, as being well suited to the simple minds of his hearers. Well, our readers will, no doubt, be interested in a specimen, as reported in the paper with which Dr. Verwoerd was formerly connected. It was concocted by him to make crystal clear the true inwardness of the Government's educational programme for the African people of the Union.

"Hitherto State money for Bantu education had gone to the churches which provided the education. Now the Government was going to put it directly into Bantu education. The Government could be compared to a cow which gave the milk, namely, the money, and the churches which received the money as the cow's first calf. When the second calf arrived, the first calf still sucked and the small calf suffered hunger. The small calf was Bantu education. When the owner of the cow wanted to see that the younger calf got the milk he placed

a small piece of board with nails in it on the big calf's nose so that it could no longer suck. This board was the Bantu Education Act. If some of the churches, mostly the English churches, complained about it, the small calf should not also complain. The Afrikaans churches had long said that the Bantu parent must be master of his child's education, as the Act envisaged. The Afrikaans churches wanted to see that the rightful heir received his heritage."

What are we to make of such a fantastic farrago of distortion, or, at the best, astonishing misunderstanding of the whole situation? It is difficult to believe that anybody with knowledge of the facts, whether African or European, could possibly swallow it. Dr. Verwoerd has round him some men who know better. We hope that they "put him wise."

* * * *

An Appeal which should succeed.

As we go to press the earnest appeal to the Minister of Native Affairs by Dr. Webb, the President of the Methodist Conference, (which of all denominations has the largest stake in African education), has been made public. Its patent sincerity and plain good sense should earn for it the approval of even the most fervid supporters of the Government's policy in regard to African schools. We hope that it will evoke a response of equal sense and sincerity from Dr. Verwoerd. It is so clear from things said in public, alike by the Minister and by protagonists of those who oppose him, that there is still so much to be learnt on both sides. Many very serious allegations have been made, as we believe quite unnecessarily, and the painful sentiments which are inevitably created are in danger of poisoning the situation in a way which the Minister is doubtless as anxious as anybody else to prevent, if only for the successful achievement of sounder education for Africans. To accede graciously to Dr. Webb's request would be more persuasive evidence of wisdom and sincerity than any amount of protestation. We cannot doubt that it would win very general approbation. In the unfortunate and, we trust, unlikely event of a blunt refusal from Dr. Verwoerd, we can only suggest that the situation will offer an admirable opportunity for the incoming Prime Minister to demonstrate his quality as man of statesmanship and good sense.

* * * *

A welcome Decision.

We are very glad that the Dutch Reformed Church of the Transvaal has resolved to continue its membership of the World Council of Churches, for such a course is surely to the benefit of both Church and Council. As the Moderator of the former, Ds. C. B. Brink, said in reporting upon the second meeting of the Council, at which he had been present, membership brought the Church into

stimulating contact with the opinions dominant in all Protestant and non-Roman churches. There was no salvation in isolation, unless a church was driven to it by weighty objections of conscience. *Die Transvaaler* has supported Ds. Brink's leadership. "In the modern world," it said, "isolation is dead. Whether a country desires it or not, and whether a church desires it or not, it is a part of a greater whole; and the effect of things done elsewhere in that whole cannot be evaded by pursuing an ostrich policy. This is why the Union continues to be a member of U.N.O. and participates also in various agreements within the Commonwealth, although in both there are attitudes and activities which may make it wish rather to be outside. It is for this reason that our churches also cooperate in the ecumenical sphere, in spite of the fact that viewpoints are honoured there with which they cannot identify themselves."

* * * *

The British Council of Churches.

At the half-yearly meeting of the British Council of Churches held in November there was prolonged discussion on the situation in South Africa, and the following resolution was passed:—

That the British Council of Churches, believing (1) that the just relationship of persons of different races is of vital interest to the whole Christian Church; (2) that the policy of the South African Government as expressed in the Native Resettlement Act and the Bantu Education Act, whereby it is proposed to ensure the mental as well as the physical segregation of the Bantu in "his own community" and to deny him any place "in the European community above the level of certain forms of labour" is not only an offence against human rights, but also against the Divine Law as set forth in the Bible: and noting the contents of the recent Circular threatening the cancellation of leases to missions in African locations if representatives of those Churches to which leases have been given take part in activities which the Government regards as of a "subversive nature" or as tending "to encourage deterioration in the relationship between the Natives and governmental persons or bodies" hereby affirms its wholehearted support of the Declaration made by the World Council of Churches at Evanston on inter-group relations, including the following words:

"It is the duty of the Church to protest against any law or arrangement that is unjust to any human being, or which would make Christian fellowship impossible or would prevent the Christian from practising his vocation. The Church of Christ cannot approve of any law which discriminates on grounds of race, which restricts the opportunity of any man to acquire education to prepare himself for his vocation, to procure or to practise employment in his vocation, or in any other

way curtails his exercise in the full rights and responsibilities and duties of government."

Accordingly, the British Council of Churches asks the Archbishop of Canterbury, and in consultation with responsible leaders of other Churches, and with the chairmanship of the International Department, to appoint a special group to advise the churches at an early date concerning opportunities for action, which would strengthen the churches in South Africa.

* * * *

How an intelligent looker-on sees it.

Sir Roy Welensky will be generally accepted as an intelligent and realistic observer of black and white relationships, even by those who may disagree with his policies. He has climbed to his present influential position in Northern Rhodesia and the Central African Federation, where these relationships matter enormously, by the stairs, and not by the lift. He is a man of experience who has talked and argued about these things for years with all sorts of people.

He has been on a visit to South Africa recently, and after recrossing the Limpopo, has said some things about what he saw here which suggest that he has observed us with shrewdness. He claimed, for instance, that he had not found much evidence of any industrial apartheid between black and white with us; and that at the same time it was quite evident that the advance of the Native had certainly not been at the expense of the European. In other words he found the prevailing and traditional pattern to be one of integration and that it was doing the white population no harm at all. Yet today in South Africa we have a state of affairs in which a man who concludes from what he sees around him daily that our national life is as a matter of fact built upon integration, is assailed as a traitor advocating a policy fatal to the future of the white man. That he is advocating nothing but merely stating observable facts as he sees them, matters nothing. In such a situation much good may come from listening to the shrewd observer from outside who does not look at our affairs through party-coloured spectacles.

* * * *

The grim domestic economics of location Africans.

In 1940 and again ten years later the Institute of Race Relations conducted surveys in regard to the living costs of Africans in city locations which uncovered a very unhappy state of affairs. A definite deterioration in the situation since then emerges from a more recent study carried out here this year under the same auspices by Miss Olive Gibson of the Society of Friends of Britain. She chose for her purpose thirty-seven families at random from several locations and has been forced by her investigations to the conclusion that the gap between income and the cost of minimum essentials for the lowest paid workers

has widened considerably in recent years. As against the cost of the barest requirements for a reasonable measure of health, which has increased since 1950 by twenty-nine per cent, income has increased by only twenty-four per cent. It is clear that the purchase of minimum quantities of simple foodstuffs for a family would absorb the whole of the ordinary income, and the result is that this expenditure tends to be cut well below the minimum required for healthy living, and that cheap starchy foods are resorted to in consequence. During the same short period the cost of clothing has increased by more than half, while rail and other transport charges have also risen. As the result of all this, reinforcement of the meagre income is sought in a number of ways—by side jobs, keeping unauthorised lodgers, trading in stolen goods, running shebeens or gambling houses, or, by those who are unwilling to go outside the law, by considerable and rather hopeless borrowings. Miss Gibson sums up what seems to be demanded by the situation as follows:—

“The need to raise the unskilled wage level is clamant. In two of the five industries with which this survey deals, the basic wage has remained the same since 1950. Increased wages should obviously be accompanied by systematic efforts to increase productivity. Higher wages rates will enable African families to raise their standard of living and above all their standard of nutrition.

“This, in turn, will affect the potential output of the worker for, as stated in the 1950 survey, underfed and undernourished workers cannot give of their best.

“Until such an adjustment of the wage level has been effected, steps which have the effect of increasing the cost of living of Africans should be avoided and actively prevented as a matter of national policy. This involves for the time being subsidies on transport and rents, avoiding increases in taxes and controlling prices, especially of food and clothing.”

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The Race against Time in Africa : a Writer's conviction.

Hardly a day passes without providing us with reminders in one form or another—whether in the daily press, or in the latest book of African travel, or in some report of governmental or industrial or missionary enterprise—that progress in the continent is running a stern race against time. Plans for African progress are more numerous, greater in scope or cost and raised on more thoroughly scientific foundations than ever before. They hold out the promise of a fairer day than was ever imagined for the “dark” continent in the past. But the disquieting and most urgent question is whether, for all their excellence and promise, these plans may not be outrun and overwhelmed by the sinister, but immensely strong and persistent forces of reaction from within or without,—working, perhaps, with blind malevo-

lence, or vaunting godlessness, as also through sheer inertia or self-pitying inferiority. That the power behind the Christian message is stronger than any or all of these, however close their malign alliance, we shall not question, or that the final word of victory lies with it; but we may not forget that Africa has known what it is to be alive to the promise of new light and freedom, only to see the race lost and the rich hopes extinguished for many long centuries.

Mr. Stuart Cloete, the writer, has been made fully aware of the great issue as he has travelled widely in the continent during the past eighteen months, and his observations have brought him clear conviction as to just where the supremely strategic point is to be located. The future of Africa, he says, depends almost entirely *on the African women and how quickly they are educated*. To many, perhaps, this will be no more than a hoary truism of universal application, but it may be good to ponder it afresh when it is recalled to our minds by a new observer. For, as Mr. Cloete has noted, it is not simply a straightforward matter of more and better girls' schools: in too many countries it is still balefully true that the women tend to resist education and to remain resolute defenders of the old ways. They form all too often a sort of “fifth column” for the forces of reaction which are determined that the cause of progress must be beaten. In Africa, Mr. Cloete concludes there can be no *status quo*.

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Retirement of the Director of Native Education Southern Rhodesia.

Tributes to Mr. George Stark, O.B.E., Director of Native Education, on his retirement from the Southern Rhodesia Government Service were paid at a recent meeting in Salisbury of representatives of the Government, Missions and African teachers. Conveying the Government's thanks, the Minister of Native Affairs, the Hon. P. B. Fletcher, said “In laying down the reins Mr. Stark leaves his work having won the confidence and admiration not only of his fellows in the Department but also, I believe, of the Missions and the Native people he has served so faithfully. When Mr. Stark took over the Directorship in 1935 there were 1378 schools—today there are 2423. The school population has risen from 105,881 to 316,000 and the number of teachers from 1659 to 9099. Government expenditure has risen from £73,931 to £1,385,370 per annum.” Mr. Stark began his career in Africa as a teacher in the Lovedale Training School to which he was appointed in 1925. He left to become an Inspector of Schools in Southern Rhodesia in 1929.

**If any whatsoever think the interests of Christians
and the interest of the nation inconsistent, I wish my
soul may never enter their secrets.**

—*Oliver Cromwell*,

The Bantu Education Act

MORE DECISIONS OF THE CHURCHES

DURING the past month more important pronouncements have been made by church courts regarding their attitude to the Bantu Education Act. The following have been made public.

THE CHURCH OF THE PROVINCE

At the Episcopal Synod of the Church of the Province held at Umtata the Bishops of the Church issued a statement on the Act, which read as follows:

"We have repeatedly affirmed our belief that it is morally wrong to follow a policy which has for its object the keeping of a particular racial group in a permanent position of inferiority.

"Because we are convinced of that, we cannot but deplore the Bantu Education Act.

"The policy underlying this Act has been officially interpreted by the Minister of Native Affairs. It condemns the existing educational system because it produces a class which 'feels that its spiritual, economic and political home is among the civilized community of South Africa—that is, the Europeans.'

"Is civilization then for Europeans only?

"Large numbers of Africans must, as the Minister says, earn their living in the service of Europeans. For these large numbers there is to be no further education than is necessary to fit them for this.

"In the reserves there is a need for educated Africans, but the education system envisaged as far as can be ascertained from the time-tables already in use and from other indications, is not calculated to produce these educated Africans, and, even if it were, it is only the comparatively few that are to be developed to the fullest extent according to their aptitude and ability.

"The rest are to be educated as servants to the Europeans, who constitute the civilized community of South Africa.'

"We believe that the object of educational policy should be to produce an educated community, and to make the best of every child according to his aptitude and ability. A policy which does not aim at this stands self-condemned.

"As to religious instruction, the Bantu school is to confine itself to general biblical knowledge and the broad principles of Christian religion.

"This is but a poor substitute for the incorporation of the child into a living Christian society and the provision made for the Church to have a right of entry to teach its own children will be so difficult to work that we doubt whether it will prove practicable.

"It is true that the churches are allowed to make application for permission to retain control of schools for the

time being with a reduced subsidy, but, to quote the Minister, this can only be a provisional arrangement which may be terminated when the Department is convinced that the transfer of control to the Bantu community is desirable or should be begun.

"Training schools for teachers are excluded from this arrangement.

"Both as to religious and secular teaching, it is our conviction that the Bantu Education Act will retard the future education of the African, and the majority of us are of the opinion that the Church should not make itself responsible for taking part in such an education system.

"All we are prepared to do is to lease certain of our buildings to the State.

"The majority of us think that in many cases it would be wrong to refuse to lease our buildings. Such a refusal would throw many teachers out of employment and leave many children without the opportunity of any kind of instruction.

"It is incompatible with our duty to the African people to take action which might lead to such results.

"Here we are, faced with a grievous choice of evils, and we must choose the lesser. This does not imply that we approve in any sense of an Act which will retard the progress of African education and weaken the connection of such education with the teaching of the Christian faith."

NEDERDUITSE HERVORMDE OF GEREFORMEERDE KERK

The Synodal Commission of the above Church issued the following statement:

"Various daily newspapers have recently referred to the attitude of the N.H. of G. Kerk towards Native education. Accordingly, the Synodal Commission has sufficient inducement to make a statement to the members of both Mother Church and the Mission Church.

"For many years the N.H. of G. Kerk has tried to get the Government to accept responsibility for the control of Native education. The Church regards this as a natural development.

"In European education schools and boarding establishments which first belonged to the Church were later taken over by the State.

"The Commission welcomes the opportunity which has been created by the new Act for the Natives themselves to accept responsibility for the education and rearing of their children, and the opportunity which the Church still has of retaining some of its institutions on certain conditions,

"It welcomes the prospect created thereby of some education for tens of thousands of children, who would otherwise not have gone to school, and the assurance that the education of Native children will now be carried out on a definite basis according to a Union-wide policy.

"The Commission urges the Government to create more facilities for academic education for non-Europeans, and asks that the education policy in lower and secondary schools should also gradually make more provision for pupils who can benefit by academic education."

AMERICAN BOARD MISSION

On 12th January, 1954, the American Board Mission in South Africa adopted the following statement of "Policy and Aims for Education of Africans:"

The Mission's reason for existence is the extension of the Kingdom of God in the hearts and minds of its people, and in the social conditions of this land. To promote this end, the Mission sees education as one of the chief means available. It does not consider education as an end in itself, but as one of the means whereby the Kingdom of God can be advanced. In other words, education can be a means of grace. It believes that it is religion which provides the purpose of life, while education helps to further that purpose. All its educational efforts therefore must subserve a purpose and in no way be a substitute for it. Such educational enterprises as it undertakes and such educational facilities as it has, must always have as their objective no less a purpose than the extension of the Kingdom.

With such a purpose to guide us, we now set forth some of the essentials required of our schools:

1. First of all, they should be places where the students not only grow in wisdom and in stature but in grace. In them there should be provision for such daily worship, for such instruction in the faith and for such personal contact between teachers and pupils as may win and convince them that man's chief end is "to glorify God and to enjoy Him for ever."

2. Secondly, our Mission while being anxious to serve wholeheartedly, and cooperate fully with the government in African education, can never do so at the expense of its own soul. Service and cooperation must ever be limited in the sense that the highest loyalty is to God and not to the state. Where and when the state seeks or insists that our enterprises serve a lesser purpose, we must be ready to protest; for, as servants of God, we cannot be mere servants of the state.

3. If controversial issues arise, we should as persuasively and as firmly as possible make our position clear to the powers-that-be. Moreover, we should not hesitate

to make it known that we shall readily cooperate with them so long as they do not make such demands as will conflict with our consciences and our highest loyalty to God.

4. As our educational enterprises are undertaken for Africans, we should be alive to their needs and sensitive to their difficulties; and in no wise should we lose touch with their aspirations. To foster their interests, we shall, among other things, seek:

- (a) that the standards of African education should conform to the generally accepted educational standards for the country as a whole;
- (b) the development of their latent capacities, skills and abilities to the highest possible degree rather than to be content with mediocre or inferior attainments;
- (c) to make them proficient in at least one of the official languages;
- (d) to make them people competent to take their full share in our multi-racial society;
- (e) to develop Christ-like character and attitudes;
- (f) to educate them for a wholesome family life;
- (g) to foster appreciation of all that is good, true and beautiful;
- (h) to improve their knowledge and practice of the principles of health;
- (i) to stimulate a beneficial use of leisure hours;
- (j) to aim towards vocational efficiency.

In supplement of this declaration, the American Board Mission has sent a resolution to the Minister of Native Affairs, which reads as follows:

"The American Board Mission has a declared educational policy, as contained in the attached statement. The transfer of African education to the Native Affairs Department has resulted in the enunciation of a policy of Bantu education which this Mission cannot endorse. The Mission is unable to accept for its primary schools either of the alternatives set forth in paragraph 4 of the memorandum of 2 August 1954 (file number 252/302). The Department, in stating the choice in terms that are not possible of acceptance by the Mission has in fact instituted unilateral control of the 'negotiations.' The Mission regrets that it is deprived of participation in making a decision which is of such vital concern to it, and awaits the decision of the Native Affairs Department."

"We and our civilisation are burdened really with a great debt. We are not free to confer benefits on the Africans as we please. It is our duty. Anything we give them is not benevolence but atonement."

—Albert Schweitzer.

The Medical Course at the University of Natal for the Degree of M.B., Ch.B.

THE University of Natal invites suitably qualified students to apply for admission in 1955 to the Durban Medical School.

The University offers a seven-year course leading to the dual degree of M.B., Ch.B. (Bachelor of Medicine and Bachelor of Surgery). This degree will rank as high as the medical degree of any other South African University. The South African Medical and Dental Council—the statutory authority which controls medical education in the Union—would not recognise an inferior degree. This point is stressed because some people imagine that because the Durban Medical School gives undergraduate training only to non-Europeans the degree will be inferior. The buildings, equipment, and staff are in no way inferior to those elsewhere. The degree obtained will ensure the admission of graduates to the Register of Interns kept by the S.A. Medical and Dental Council, and, after a year's satisfactory service as intern, to the Register of Medical Practitioners kept by the Council.

The Course of study is divided into (1) Pre-medical—the Preliminary Year and the First Year (2) Medical—the Second to the Sixth Years. The Preliminary Year is, in the main, additional to what is given elsewhere. Its purpose is to provide the student with a broader foundation of general education on which to base his vocational training. It has a value of its own also, in introducing the student, at university level, to the humanities. From this he can develop cultural interests beyond purely medical. The aim is to produce graduates who are not only competent in their chosen profession but who can also take their place in the general cultural life of the communities they will serve.

The Preliminary Year includes a full course in English, the study of which as a means of expression of cultural interests is continued thereafter through voluntary student societies. Also studied will be a course in History, followed by Sociology in First Year; Botany, followed by Zoology; and Physical Science, followed by Physics and Chemistry. The Medical Course proper in the succeeding years follows the usual lines.

The qualifications for admission are strict, as they should be. No student will be considered for admission direct to Second Year unless he holds a University degree in Science. Intending students who have only the matriculation qualification are warned that no short-cut is possible by going to some other university and there taking the four pre-medical sciences. The Government bursaries make provision for a seven-year course from matriculation.

It is stressed that the medical course is extremely long and arduous. No one should attempt it unless he has a sure sense of vocation, good health, and a capacity and **preparedness** for continuous hard work. Simply to "want to be a doctor" is not enough.

Application forms for admission may be obtained from the Secretary, and must be returned completed to him, by **31st December**, at Durban Medical School, University of Natal, Durban. Those making application for bursaries must submit those also to the Secretary by the same date. Students should not wait for Matriculation results (which must include a pass in mathematics.)

In selecting students for admission, the Board takes into account not only scholastic qualifications but also character and social qualities as manifested during school years.

Details of fees, etc., are available from any High School principal—the total cost will be about £180 a year for Preliminary and First year, and £230 a year thereafter. Fifteen bursaries are available annually of £150 a year for first two years and £200 a year thereafter—half of these amounts is in the nature of a loan repayable in instalments after qualification as a medical practitioner.

We are pleased to publish this digest of the conditions, etc., attached to the new medical course at Durban. So many misleading statements have been made from time to time about this course for non-Europeans, that the true facts deserve wide publicity.

We sincerely hope that this opportunity will not be neglected, and that the new Medical School will build a tradition at least equal to that of any of its "elder sisters" elsewhere.

Afrikaans Students give Bursary

The Afrikaanse Studente with a membership of 11,000 Afrikaans students as a gesture of goodwill towards Bantu students have decided to make a three-year bursary available. The selected students may follow a degree or diploma or teacher training course at Fort Hare, Pretoria Bantu Normal College, Kilnerton Institution, Stoffberg, Botshabela Training Institution, or any other African training institution. The bursary will be available from the beginning of 1955. Applications should therefore, be made immediately by intending candidates to: The Secretary, Head Committee, Sanlam Buildings, Maitland Street, Bloemfontein. Applicants must state their academic qualifications, the college they wish to attend and the course they wish to take. Applications must be accompanied by letters from the School Principal and from the applicant's minister.

Sursum Corda

"... Lead me to the rock that is higher than I." Psalm 61 v. 2.

IN his self-examination, man becomes conscious of many things concerning himself. He realises that from the cradle to the grave his whole development is dependent upon other people. Indeed he is a debtor to society. He may, through his frailty, tend to forget this, but in the innermost recesses of his soul, he knows how hopeless and helpless he is, when left to himself.

Yet despite his weaknesses, despite all the assistance society offers him, man remains himself, and ought to remain so. It will be a sad day, when society reminds man of his indebtedness to it, and claims in turn his all, yea his very individuality. You are you, and I am I. However much I may feel like giving a helping hand to you, and however much I may stretch out my hand for help from you, your personality will remain your personality, and mine will remain mine.

Young people are often afraid of taking up that stand. They are afraid of the public censure. They are afraid of being called names, and are therefore in danger of acting like spineless creatures, willing to allow themselves to be swayed about by every wind of doctrine.

In the words of our text, "Lead me to the rock that is higher than I," the psalmist stretches out his hand to be led. Like John Bunyan's Christian, he finds himself wallowing in the miry slough of Despond, yet though in this predicament, he still directs the course by which he wishes to be led. He is conscious of the mire in which he wallows and wishes not only to be placed on firmer ground, but to be led to the rock that is higher than he. The trouble with the world is that it refuses to admit that the ground on which it treads is supple and lacks the firmness of a rock. We like to strut about like Shakespeare's Malvolio, and claim credit to our ability for all we are able to achieve.

There lived once in the city of Boston in America a minister of religion. Staying with him was his nephew, who lived as if things of the spirit were non-existent. They were a mere cipher. One Saturday evening, while the minister was preparing his sermon for the morrow, there came in his nephew, slouching about. "Well, uncle, what are you doing now?" said he. "I am preparing my sermon for Sunday." "What are you going to preach about, uncle?" "I am going to preach on, 'To this end was I born, and for this cause came I into the world that I should bear witness unto the truth.'" "Well, uncle, to which end, was I born?" "I don't know, goodness knows," said the old man getting rather impatient with all these distractions.

The young man went out and as he was going down one

street, he noticed a cinema building on fire. There he rushed to give what help he could. He saved one person after another until he was utterly exhausted and burnt. Even though he was urged to stop, he wouldn't, until he himself was on the point of dying. His uncle was 'phoned for. When he arrived, his nephew was just able to utter his last words: "O! is that you uncle? To this end was I born and for this cause came I into the world, that I should bear witness unto the truth." Having said that he died.

Years afterwards, someone was visiting America, and one day as he was walking through the fields, he met a man, who did not seem to be very old, and yet his hair was all grey. "Do you know me?" asked the grey haired man. "No, I do not know you." "Have you ever heard of the great fire of Boston?" "Yes." "Well I was in that fire, I was in that fire, I was in that fire, but I saved myself, I saved myself, I saved myself. Yes I was in that fire, but I saved myself." As he echoed these words he was going away. As this visitor was still wondering what kind of a man this was, there came past that way another man who asked him, "Did you meet the old man?" "Yes, I did." "Did he say anything about the great fire of Boston?" "Yes, he said he was in that fire, but he saved himself." "That is true. He was in that fire, and he saved himself, but the way in which he did it was most unpraiseworthy. Whatever was in his way was rudely thrust behind him. Women and children were pushed back to enable him to save his own skin. He saved himself, but he lost his power of reason."

Do we not at times fall into the temptation of trusting unto our own power, be it physical or intellectual? Do we not at times be slaves to slogans like self-preservation is the first line of defence? What self are we going to defend? That fickle little thing comprising our little circle, or the wider self, well expressed in Tennyson's words, 'I am part of all I have met.' The psalmist finds the first self dissatisfying, but serving on the soul like splashes of slimy mud. He wants to be led to the rock that is higher than his small self.

His experience is your experience. It is my experience. None of us is satisfied with the state in which we find ourselves. Indeed the whole process of education is based on that principle. We teach the young to unfold themselves and to develop all their powers to the full. In other words we teach them to realise themselves. Why does the psalmist want to be led to a rock? Well for one thing, the chemical properties that make up our bodies are derived from the rocks, so the body yearns for the rock from which

it is hewn. Also the rock seems to be the very embodiment of strength, stability, and grandeur. When you are face to face with mighty rocks, you feel an elevation not only of matter but also of the spirit. You breathe the rarefied air of the lofty mountains, away from the polluted atmosphere of the valleys. 'Jehovah is my rock and my fortress.' 'He hath set my feet upon a rock, and established my goings.' This rock is a place of shelter and security. 'Lead me to the rock that is higher than I.' 'Thou art my father, my God, and the rock of my salvation.' 'My God, is the rock of my refuge.'

Once when I was down at Cape Town, a friend of mine offered to motor me down the peninsula to the Cape Point. That man has no idea what debt I owe him, for that act of kindness. As we went past one historic place after another, I felt I was being led to a rock that was higher than I. The cockles of my heart warmed up as I saw the imaginary line dividing the Indian Ocean from the Atlantic Ocean, and as I realised that I was standing at the most southerly point of this continent. The windows of my memory opened up, as I realised that that day I was standing on a rock which when sighted by Bartholomew Diaz in

the 15th century was stormy and unfriendly. The same Cape was rounded in 1580 by Sir Francis Drake on his voyage round the world, and had been described by him as the most stately thing he had seen on that voyage.

As we stood there, a strong wind, reminiscent of the days of Diaz blew, and recalled to my mind a story of a man who was being tossed about by a strong gale. As he could not withstand it, he heard a voice shouting, "Go down on your knees, down on your knees, your salvation is in going down on your knees." When the stormy blasts of this world are tossing us about, should we not instead of trusting unto our own strength, take heed of this injunction and go down on our knees, and stretch out our hand to that figure whom Bunyan calls 'Help,' to lead us to the rock that is higher than we. St. Paul writing to the church in Corinth says the Israelites drank of that spiritual Rock that followed them: and that Rock was Christ. He still is the Rock of Ages, that is 'an hiding place from the wind, a covert from the tempest, the shadow in a weary land.' 'Lead me to the rock that is higher than I.'

B. B. MDLEDLE.

South African Missionary Institutions

BETHELSDORP

(UNDER VAN DER KEMP AND DR. J. PHILIP.)

(In 1953 theological and missionary students of four communions, and of Afrikaans, German and English-speaking traditions, in the Department of Divinity of Rhodes University, Grahamstown, prepared a series of essays on "Some South African Missionary Institutions." It was our privilege to receive a copy of the essays, and it is our purpose to print some of them in our columns. We acknowledge the permission given to us by Prof. N. H. G. Robinson, who has succeeded Prof. Horton Davies, under whom the essays were prepared. Editor, "South African Outlook.")

THE establishment and early development of Bethelsdorp Mission Station is so closely linked with its founder Johannes van der Kemp that it can only be properly understood in the light of his personal background.

Background of Van der Kemp. Van der Kemp was born in Rotterdam on 17th May 1747, the son of a Lutheran minister; he was a brilliant student but developed into a libertine. He married a cotton-spinner of much lower social standing than himself in 1778 and reformed his ways. After his honeymoon he obtained a degree in medicine in Edinburgh. In 1791, back in Holland, his wife and daughter were tragically drowned; his conversion followed as a result of this disaster. His new attitude was epitomized in his words to a friend, "Jesus is worthy of un-

limited confidence." After service as an army doctor he returned to study and meditation; at this time a pamphlet of the recently formed London Missionary Soc. fell into his hands and he joined them, being ordained a minister of the Presbyterian Church. He sailed with Edmonds, another Missionary, for South Africa on 29th May 1799. Van der Kemp came with the background of a scholar who had turned soldier and yet remained a philosopher; he had a strong will which would not flinch before adverse public opinion but one which was now dedicated to the service of God.

First Ventures and Founding of Bethelsdorp. Van der Kemp's first venture was the establishment of a settlement at Botha's Place; after the withdrawal of the British garrison conditions became impossible. A new site was selected and it was named Bethelsdorp by the Batavian Governor, Lieutenant-General Jan Willem Janssens in 1803. The site was on a barren spot near the Zwartkops river in the Karoo some 600 miles North of Cape Town. Van der Kemp wrote to the governor detailing the requirements and plans of the Mission Station. The Hottentots would earn a living through the sale of vegetables, cattle raising and by being trained as artisans capable of assisting the local farmers. Janssens arranged for the site to be surveyed and outlined the regulations under which the

institution should be governed. Protection under the garrison of Fort Frederick was promised. Amongst other regulations, "It was to be part of Van der Kemp's duties to endeavour to bring the roving Hottentots, such as Stuurman and his clan, to observe law and order." Friction between Hottentots and Europeans was to be reported and the size of the station was limited.

Lichtenstein's Report. Dr. Henry Lichtenstein was an early visitor to Bethelsdorp; he gave a gloomy and somewhat prejudiced description of the bare aspect, the forty or fifty little huts and the mud Church thatched with straw. The settlement was however only six months old and the buildings were temporary; the laziness of the Hottentots was as much a source of complaint to Van der Kemp as it was to Lichtenstein, yet the comparison made with the Moravian Mission Station at Baviaans Kloof was a very unfair one.

According to Lichtenstein there were between two and three hundred Hottentots at Bethelsdorp at the end of 1803; in a letter written on 8th Jan., 1805, 320 inhabitants are reported to have lived at the settlement including forty-three church members. Sebastian Tromp and his wife joined the staff of the Mission Station in 1805. Mrs. Tromp held services among the women at Bethelsdorp, and organised a knitting-school for the girls.

Enmity of the Farmers. Meanwhile the enmity of the farmers increased; they finally persuaded the Governor to issue a proclamation which forbade all instruction in writing in schools. Thus education was reduced to work which could be done by hand; and such things as cultivation and husbandry for men and knitting and domestic duties for women.

Van der Kemp recalled to Cape Town. The total expenses of the Mission at this time were assessed at £150 per year including only £30 for the three missionaries. Van der Kemp unfortunately lacked sufficient interest in manual labour to be able to enthruse the Hottentots to the point where they would successfully carry out his various projects; these included pottery, lime-burning, potash-manufacture, tanning, soap boiling etc. Growing opposition from the farmers added to the many other difficulties under which they laboured. Van der Kemp was summoned to Cape Town to appear before the Governor and answer certain charges levelled against him. He was retained there for a lengthy period and began preaching to the slaves.

Achievements in Bethelsdorp. Van der Kemp had achieved certain definite things at Bethelsdorp in its first phase of development. Men and women unused to civilization were brought together into one community in which a minimum of crime existed. The leader always exposed cruelty and injustice. Unfortunately he was not tactful or wise in his dealings with the farmers and with those in

authority; another trouble was his failure to effectively discipline those whose laziness made them a burden on the community.

Arrival of Mrs. Smith. Mrs. Matilda Smith arrived at Bethelsdorp on 5th January 1806 to assist with the work at the Mission Station whilst Van der Kemp was detained in Cape Town. She was a saintly hard-working woman who did a great deal of good.

Van der Kemp Returns. When the British took over from the Dutch at the Cape they allowed Van der Kemp to return, and the European staff at Bethelsdorp numbered seven. New regulations were arranged with the Directors of the Society and both the size and staff of the Station were limited by these, the latter were not to exceed three missionaries and a schoolteacher. Van der Kemp probably feared that too large a station would get out of hand and recommended that any further expansion should take the form of a separate Mission Station.

Daily and Weekly Services. The people met twice a day for exposition of the Scripture and for prayer; these were held in the Church at sunrise and in the evening. On Sunday two services were held, of a longer nature than the week-day meetings. A new Church was erected in 1809 after the first had been blown down by the wind. The Lord's Supper was celebrated on Sunday evenings and it was preceded by the Agapé. In times of drought or poverty, when no bread was available, dried pears were substituted, beaten into the form of a cake. The wine was passed round in an earthenware cup and a true communion between Jesus Christ and His devoted missionaries and their charges, struggling towards a nobler life, was here established.

Preparations for Baptism. Preparation for Baptism was intense, and up to the end of 1811 only 84 adults had been baptized; of these, but sixty-four were allowed to partake of the Sacrament. Van der Kemp refused to allow any to enter into the full fellowship of the Church until he was fully satisfied that they were thoroughly prepared.

Mrs. Smith's departure. Mrs. Smith ran a school where she taught the Bible and was a great help to her pupils; she also visited the sick and conducted weekly meetings for baptized women. Her aim was to instruct the women "in all the conveniences and comfort of domestic life; teaching them how to conduct their simple household affairs with economy, cleanliness and order." Mrs. Smith eventually left because of her difference of opinion with Van der Kemp on the question of whether she should continue to own a slave; her departure was a great loss to the institution.

Van der Kemp leaves Bethelsdorp. Van der Kemp's health eventually began to give way under the burden of his many worries and responsibilities, the care of the Church, his wife's disinterestedness in the Christian reli-

gion, the violent antagonism of the farmers and the antipathy of the landdrost burgher proved a very great strain. He left for Cape Town in 1811 for a full enquiry into alleged atrocities perpetuated by the farmers on certain Hottentots. He never returned again to Bethelsdorp.

Fruits of the Work. One of the fruits of the work of the mission was the spreading of the Gospel in kraals by converts from the Station. Notable among these was Jacob who won many converts himself; from amongst these a nucleus remained many years later which was available to found the mission station at Hankey.

Mrs. Smith's knitting school was perhaps the most successful branch of work carried on at Bethelsdorp. By dint of hard work and good management the pupils eventually became self-supporting and had a neat building at their disposal. This meant that the children did not have to leave when their parents, with their migratory habits, left the institution. Some industries such as carpentry carried on, but no great measure of success was attained in this field; agriculture was carried out on the banks of the Zwartkops river and a certain number of cattle were kept on the barren land, adjoining the mission station. Van der Kemp was very much opposed to the slave trade; at great personal expense he redeemed 7 slaves including his Malagasy bride, her mother and her family. Orphan children and others who were destitute were cared for; eventually an orphan house was erected for these unfortunate children.

The Boers' antagonism to the Missionaries. The missionaries of the London Society were disliked and held in contempt until the death of Dr. John Philip. The Boers claimed that the missionaries enticed their servants away in order to lead idle lives at the settlement; they resented the Hottentots being better educated than themselves and regarded the employees of the Society as the emissaries of a foreign hostile power. Van der Kemp's own hasty temper and his marriage with a girl of non-European origin added to the bitterness of the opposition; a further source of friction was his refusal to allow the settlement Hottentots to take up military service in support of the Commandos. On the other hand the missionary was incensed over the injustice, cruelty and intolerance meted out by the farmers to those of other races.

Arrival in South Africa of J. Philip. After Dr. Van der Kemp died, Rev. John Philip came out to South Africa as the London Missionary Society's Superintendent. He soon came into conflict with the authorities, being the unflinching champion of those whom he considered to be oppressed. He was very dissatisfied with the state of affairs at Bethelsdorp and made representations to the government to alter their policy towards the Hottentots. Lovett reports: "When he first set foot on its soil in

1819, the Hottentots and other native tribes in and near Cape Colony had practically no rights, and were in a worse position than the slaves." Philip's influence secured a considerable improvement in their status. With regard to the Society's affairs at Bethelsdorp he abolished abuses, regulated finances and attempted to inspire the missionaries to greater endeavours.

Development of London Missionary Society's Policy. Bethelsdorp had a great deal to do with the development of the L.M.S.'s policy with regard to missionary work in general. No uniformity was required but the aim was always conversion that would lead to baptism and integration into the Church. The fruits of normal Christian living were expected to be shown in all members. Instruction was partly given in "experience-meetings" when testimonies were heard; a strong emphasis was placed on ethical instruction. Only baptised members were allowed to partake of the sacrament of the Lord's Supper; owing to the number of lapsed communicants an increasingly severe policy was adopted with regard to baptizing candidates. It was found difficult to enforce monogamy at Bethelsdorp owing to the customs of the Hottentots which did not readily lend themselves to making definite family ties. An effective means of spreading the word which Dr. Philip encouraged was the training of Natives to become exhorters, deacons, treasurers, assistant schoolmasters and itinerant evangelists.

Dr. Philip's defence of Bethelsdorp. Dr. Philip was convinced that the good of the whole colony was bound up with the well-being of the Aborigines; he strenuously defended the Mission from threat of destruction by those who said the Hottentots were incapable of improvement, and who regarded the Station as a refuge for vagrants where indolence, vice and hunger kept company.

Appointment of Rev. Kitchingham as Superintendent. In 1818 the settlement consisted of about 1000 inhabitants; in that year new regulations were issued by the Directors of the Society. Rev. James Kitchingham became superintendent in 1821; he sought to enforce the new policy of the London Missionary Society, to stimulate industry and raise the standard of civilisation of the Hottentots.

The policy of the London Missionary Society has continued to encourage civilisation, religion and ethics up to the present day.

Prayer is surely not asking God to love people and do them good because we love them better than He does; but offering ourselves to Him that He may fill us with His love and send us on His errands.

F. D. Maurice.

The Schools and the Christian Community

By Mosebi Damane

The "Raison d'être" for the Schools as established by the early French missionaries in Basutoland—being a summary of an address to the Conference of the Missionaries, 16 Sept., 1954.

THE teachers employed in the schools of the P.E.M.S. Mission in Basutoland appreciated the fact that the early missionaries from France were the pioneers of education in this country, and that their instruction to Basotho pupils whom they collected at their schools was the beginning of our spiritual development, our emancipation from false errors and old superstitions.

What did these missionaries consider the *raison d'être* for the schools they established for our people?

The vision that inspired them was the building up of a strong indigenous church and a vigorous Basotho Christian community. These demanded of the Basotho themselves and of their leaders a general mental development founded upon a deep spiritual background. That was the vision of the early missionary, a wonderful vision. One cannot help but admire this breadth of vision considering the fact that the existence of any community does not only depend upon that community's ability to master the instruments of education, the radio and the cinema, but upon what the Great Master Himself has declared to be the true foundations of life—a new heart, a contrite spirit, the spirit of humanity and of mercy.

To-day most people consider that the best for material power and not spiritual force is the end of education. The missionaries founded education upon the Christian doctrine of the meaning and purpose of human life and destiny—the doctrine that man is destined to be God's object of Love and His redeeming power. Knowing that man is not a mere assemblage of physical forces without responsibility, it was, they felt, necessary to teach Basotho young men and women to justify their existence, when they became adult members of their community, by bringing all that is best and godlike in them to the service of their fellowmen. That spirit of service is the sense of responsibility, the sense of freedom which Rolland, Casalis and their colleagues wanted to cultivate among our people.

For the missionaries, Basotho pastors and all Basotho Christians, let the ideal of the early missionaries remain not only a driving force, but a creative force, a high cause guiding us towards making a better people for the future.

To-day we live during shockingly selfish times, not only in this country but also in the rest of South Africa, when emphasis is less on co-operation but more on isolation. The idea that we must all get down on work which is useful and put something into it, instead of getting something out of it, is lacking. There are people who call this,

sturdy independence and a sure result of the teachings of Protestantism. Nobody will ever believe that Protestantism breeds irresponsibility. While it is true that it results in a large measure of freedom of thought and expression, it is also true that that freedom has nothing in common with irresponsibility. In fact a Protestant should be responsible the much more to protect his freedom.

WHAT CAN THE CHURCH DO TO BUILD UP A STRONG BASOTHO CHRISTIAN COMMUNITY

1. In the first place attention must be focussed on building up a personnel determined to work in the closest collaboration with one another as Christian workers. The future welfare of this church will depend largely upon the co-operation of all sections and upon their determination to ensure that the children who will be future members of the church and citizens of this country receive the full measure of religious training which is the foundation of all education.

2. In the second place, the training of progressive church leadership which will courageously face the future even if it may value the past, is necessary. Such leadership must boldly champion the Christian course against the powers of ignorance and be able to see further ahead of the ordinary man. One cannot over-emphasize the need for the training of such leadership. The Basotho people, like the rest of the people in this land, have to adjust themselves to colossal changes of outlook and an intelligent grasp of the necessity of change and adaptation to new conditions is necessary.

Moreover in the state of mind in which he finds himself, the ordinary Mosotho is much more exposed to those aspects of Western civilisation which deny God. The impact of Western civilisation and the materialistic view of the universe as expressed by Darwin, Hegel and Karl Marx constitute a great challenge to the church whose duty is to expose men to the influence of the power of the spirit of Christ. The church must train ministers who are therefore able to justify Christian Faith before the tribunal of such philosophy and science.

3. Lastly, because of this racial conflict in South Africa in general, certain basic doctrines of the church must be emphasised and effort must be made to the end that they are fully comprehended. Church-leadership must be more than sufficiently enlightened to understand which

doctrines need such emphasis. To me the question of training ministers is a matter of great urgency and must be regarded as the first priority.

The day is coming when the Basotho people will put religion in the centre of their lives. On that day all of us "shall flourish." "He shall have dominion" over our

lives, and in our hearts "His Name shall endure for ever . . . and all men shall be blessed in Him, all nations shall call Him blessed . . . the whole earth shall be filled with His glory for ever," yea even our country "will have the abundance of peace, till moons shall wax and wane no more."

Strachan, The Peace-maker

By Basil Holt

BEFORE he was out of his teens James Strachan had run away from home three times to join the British Army. On one of these escapades he went to India, where he fought in the Indian Mutiny. On the last he came to South Africa with his Regiment and lived for a while in the Eastern Province. At Grahamstown he married Mary Blackmore, of 1820 Settler stock; and at King William's Town his son, William Thomas, was born. While the latter was still a boy, the family moved to what were then the wilds of Pondoland. They settled first at the Mconco, near the present village of Libode, then moved to the Dangwana, where the old Pondo chief, Faku, once had his kraal, and then to Springs, near Palmerton—James Strachan having taken to the life of a trader among the Natives. He died in 1892 and was buried at the Methodist mission of Palmerton. His Native name was "Soma-khwabe."

When his son, William, grew up he became a farmer on the banks of the Umtata River. Nqwiliso, chief of the Western Pondo, and his neighbour Ngangelizwe, the Thembu chief across the river, were continually being involved in feuds by their people crossing the drifts of the Umtata and having clashes with one another. One of these drifts is called *Lutshaba* (Enemy, destroyer) to this day. Ngangelizwe conceived the idea of granting land to a number of European settlers along the right bank of the Umtata, that they might afford a buffer of protection from the Pondo. Not to be outdone Nqwiliso then made similar grants to Europeans on *his* side of the river—for the same purpose in regard to the Thembu! The farm he gave to William Strachan was called 'mPindweni, and the time was the late 1860's. (At the time of the first World War the name of the farm was changed to Delville, in honour of the heroes of South Africa who fell at Delville Wood).

Here "Billy" Strachan (as he came to be affectionately known to his friends) settled down to his farming, and he married a Miss Owen, whose brothers owned one of the principal stores of the little village of Umtata which was founded some years later. Another sister married Mr. Zachary Bowles, the founder of Flagstaff in Eastern Pondoland, across the 'mZimvubu River.

To be part of a tiny buffer state between two contending

and warlike Native tribes was no easy situation. There were neither magistrates nor police to keep order. Not until 1871 was there even a British Agent resident with Ngangelizwe, and Pondoland was not finally annexed to the Cape Colony and placed under civilised rule until 1894. Those were "wild and woolly" days, when it behoved the few European farmers and traders in the country to be constantly on the *qui vive* and in readiness to defend themselves as best they could. They were brave and hardy pioneers. If "Billy" Strachan was anything like his eight sons, he must have been a man of stalwart physique and indomitable courage, and quite able to take care of himself. He prospered and combined the functions of farmer and trader, acquiring herds of livestock which he obtained by barter, and which he left at friendly African Kraals from the Kei to the Natal border. Sometimes he left them so long with his African friends, that eventually it was forgotten whose they were and they were used for sacrifices.

Having grown up among the Pondo, and being thoroughly conversant with their language and customs, Mr. Strachan came to have an almost uncanny influence over them. He was universally known to them as "U-Bhili" ("Billy") and by chief and people alike was respected and esteemed for his sterling character. His grandson (another "Billy" Strachan) found, as a Government employee among the Natives, that he was continually the object of much deference and the recipient of many courtesies, because of his connection with "u-Bhili" the First.

Pondoland was a veritable hot-bed of witchcraft in those days; and those "smelt out" by the witchdoctors, men and women alike, were tortured and put to death by methods of the most horrible cruelty that human ingenuity could devise. The piteous cries of the tortured rent the air, and what between witchcraft and war the land was soaked with blood. Strachan went to Nqwiliso and warned him that, if these things went on, his country would be taken over and ruled by the Government—as, indeed, eventually it was. He persuaded the chief to proclaim the area where Mr. Strachan lived as a sanctuary for the victims of the witchdoctors, so that these poor wretches might have one place to which they could flee

for refuge. Nqwiliso was a great believer in the superstitions of his people and a most active supporter of the witchdoctors. To defend "wizards" and "witches," after they had been "smelt out" for supposedly causing injury to someone's person or property by occult means, was to interfere with the time-honoured customs of the tribe, and to incur suspicion oneself, and court disaster. Yet such was the influence of Mr. Strachan, that Nqwiliso acceded to his request; and the sanctuary covered all the left bank of the Umtata River from the Corana stream to the Lutshaba Drift and back from the river to the Ncambedhlana Ridge. Mr. Strachan came to be the "father" of all these escapees from witchcraft, of whom there grew to be many hundreds as the years passed on.

One of these unfortunates was a man whom Mr. Strachan found on the other side of Old Buntingville. He was tied with "monkey-rope" creepers in an upright position out in the blazing sun. An *isapompolo*, or nest of ants, had been shaken over him, after his face had first been smeared all over with honey; and the vicious little insects were in his mouth, eyes, nose and ears devouring him alive. Somehow he had got a message through to Strachan, begging him to come to his relief. When he arrived, he found the man's eyes so covered with ants, that it was impossible for him to see. Gently he brushed them away with a twig of leaves, and then held the eyelids open with his fingers and thumbs. "*Thixo, nguwe!* (O God, it's you!)" exclaimed the poor sufferer.

Then Mr. Strachan interceded for his life. This happened to be one of those kraals at which he had some of his own cattle. He told the man's relatives that, if they released him, they might choose the ten best cattle from his herd. They refused. He raised the price. They remained obdurate. Being far outside the bounds of his sanctuary, he was powerless to do anything. He went to see the local chief, Gwadiso, of the Konjwayo. When he returned the man was dead. His own sons, fearing of the success of Mr. Strachan's intercessions with the chief, had finished him off with their knobkerries and flung him head down into the shallow water by the bank of a river. The body was retrieved, and, asking for the loan of a couple of hoes, Mr. Strachan set his own servants to work to make a grave by enlarging the hole under an anthep, in which they interred the remains of the unhappy man.

In the case of another man, Mr. Strachan was able to effect a rescue. He found him hanging head-downwards over a fire, which was just beginning to blaze up. He put out the fire, cut the man down, and was allowed to take him home, after he had paid a fine of five head of cattle to Nqwiliso.

Most harrowing was the case of an old woman who had been "smelt out" and was being tortured and slowly put to death by the frightful method known among the Natives

as *uku-ncutha**. "Billy" rescued her and she recovered; and for some years she tottered about the sanctuary of his farm, which she dared not leave.

When Pondoland was annexed in 1894, Mr. Strachan had some hundreds of these hapless refugees living under his care.

There were many instances in which William Strachan arbitrated between quarrelling tribes and prevented bloodshed, which brought him his title of the Peacemaker.

One of these was the Pondo-Konjwayo War. The Konjwayo, a clan closely related to the house of Nqwiliso, live in the present district of Ngqeleni, and for many years were ruled by their chief Gwadiso, who died as recently as 1927. Great jealousy existed between Nqwiliso and Gwadiso, and a series of "incidents" led to war. Nqwiliso formed his army of about 100,000 warriors into three divisions, left, centre and right and bore down on the Konjwayo army of 80,000 men. Nqwiliso's right drove Gwadiso's left to the mouth of the 'mDumbi and scattered it. The main force of the Konjwayo, who were guarding Gwadiso's Great Place at Mpoza, were overwhelmed and crossing the m'Thatha River took refuge with the Tsho-mané. Gwadiso fled to Eastern Pondoland; and then Nqwiliso withdrew his victorious army and went home.

The defeated chief soon slipped back, and reorganised his followers; and then he sent Nqwiliso a defiant message to say, that Nqwiliso would have to burn Mandayi's hut before he, Gwadiso, would accept defeat. Mandayi was Gwadiso's chief wife. Nqwiliso took up the challenge and bore down on Mqoza. A pitched battle was fought, in which many were killed, including a chief, Libode, after whom the forest and then the present village of Libode were named. The Konjwayo army, for the second time, was driven to the coast and beaten; and Mandayi's hut was burnt down.

It was now that William Strachan came to the rescue. He went down there to see Nqwiliso and to beg him to spare the Konjwayo. He also pointed out again, that continued unrest and bloodshed such as this might lead the Cape Government to annexe the country. As a final inducement he gave the chief one hundred head of cattle, said to have been entrusted to him by Gwadiso for the purpose. According to one of Mr. Strachan's surviving sons, however, most of the cattle were from his own herd. Nqwiliso was pacified and the Konjwayo were allowed to settle again in the territory from which they had been driven. Nqwiliso, Billy Strachan, Bokleni (Nqwiliso's son and successor) and Phillip Charles (Nqwiliso's right

* *Uku-ncutha*. To kill a person accused of witchcraft, by driving a stick into his rectum. (Kropf's Dictionary). In this woman's case a refinement of the torture was achieved by first placing the stick in a fire, until most of its length was one red-hot coal. Thus did the "noble savage" too often treat his own before the country passed under British rule!

hand man—presumably a mission Native, who had been given an European name by some missionary) raised a beacon stone to mark the boundary between Pondo and Konjwayo territories, and there was peace.

Gwadiso was so grateful that he gave Mr. Strachan a magnificent holding at the Hluleka. It reached from the 'mNenu to the 'mTakaty mouth and inland about eight miles to the 'nTabenchuka mountain. After annexation, the Government which made a general survey of holdings granted to whites, decided this was too large and reduced it to 750 morgen.

On October 23, 1880, the Pandomise Rebellion, a side-show of the larger Basuto Disarmament War, broke out with the murder of Hamilton Hope, Magistrate of Qumbu, and two of his assistants. The magistrate of Tsolo, Mr. Welsh, and a number of Europeans were besieged for a week in the Tsolo gaol by Mditshwa's Pandomise. When a relief column was sent from Umtata under the Rev. J. S. Morris to rescue them, it was a most hazardous undertaking; and it depended for its success upon being joined by the Pondo army under Nqwiliso. It was touch and go, and at one place, after the Pondo had failed to show up, Mr. Morris was almost on the point of turning back. It was William Strachan, who, after the relief column left Umtata, rode to Nqwiliso's Great Place and finally persuaded him to join in the relief of Tsolo. He and eight other Pondoland traders¹ went with the army and Mr. Strachan burnt the kraal of Mditshwa, the Pandomise chief.

The Konjwayo were again involved (with Europeans this time) in what nearly became The War of The Fish. A Konjwayo Pondo named Mkide turned up at the Ntsundwane trading store in the Ngqeleni district with a big fish to sell. The trader took it, salted it and hung it up in the store. Then he began to bargain about the price. Mkide demanded two shillings—which sounds modest enough, but allowance has to be made for circumstances of time and place. In my boyhood days a whole mealie-sack full of fresh oysters could be purchased in those parts for a shilling! The trader refused, and returned the fish. As Mkide was walking away, the white man demanded his salt back, that with which he had salted the fish! Words led to blows, and the trader was knocked down. Mkide was arrested. The magistrate (Mr. J. Glen Leary) who took a serious view of such matters sentenced him to receive twelve lashes and three years imprisonment. Mkide escaped, was re-arrested, and received an additional year and more cat-o-nine-tails. The man escaped once more, and made his way back into the Konjwayo country. His people refused to give him up to the police (it was after the Annexation). When a larger contingent was sent down, they again refused. The matter was reported

to the Chief Magistrate at Umtata, and a detachment of the Cape Mounted Rifles was sent down to take Mkide by force, if necessary. The whole of the Konjwayo went out on the warpath. The C.M.R. reached Nontinsila, three or four miles from the trading store where the original incident happened.

A real battle seemed imminent, when Gwadiso's messenger, bearing the chief's *msila* (rod of authority with the tail of a leopard or the white tail of an ox affixed to it), came to Billy Strachan at Umtata and told him the situation. Mr. Strachan having obtained permission from the magistrate, hurried down and persuaded Gwadiso to give the man up. He also got all the subordinate chiefs to agree—except one, Bunge. Bunge was hiding in the forest with his men, and had the escaped prisoner with him whom he stoutly refused to surrender. Alone Mr. Strachan entered the forest, parleyed with the hostile chief and his followers, and finally persuaded him to submit to the authorities. Well has it been said, that Billy Strachan "was considered by both European and Native with so much esteem that he was asked to perform missions that would have brought a speedy death to one not so regarded. Having now prevented what might have been a serious clash between the Government and the Natives, he interceded for Mkide and secured a mitigation of his sentence.

There were many other instances in which he intervened in matters of the most difficult nature, and when, but for his great tact and force of character, blood would certainly have been spilt. Let me tell the story of one more.

Sigcau, the Chief of Eastern Pondoland, was accused of having insulted a magistrate's clerk, indeed of having threatened to shoot him. It was the year after the Annexation of Pondoland, that is, 1895. One of the first steps of the Government was to take a census of all the men of the tribe with a view to bringing them under the Hut Tax law. Sigcau was charged with preventing the clerk from writing down the names and threatening to shoot him if he came near him. "But," he told his missionary, the Rev. Peter Hargreaves, "I was not at that place, I never saw the man, nor did I ever make such a threat." An order went out, said to have been signed by the Governor of Cape Colony himself, for Sigcau's arrest. The Cape Mounted Rifles were called out and the warriors of Sigcau gathered about him and swore they would never surrender their chief. They sought to enlist the sympathies of the Western Pondo. Nqwiliso's reply was to send William Strachan and a number of his councillors to advise Sigcau to submit himself to the Government and not to fight. The civil authorities also looked to Strachan to help bring about the peaceful arrest of the chief. He set out from Umtata and travelled through the hostile country with another European, Mr. Shelton Trower,

¹ *Blythswood Review Local*, Jan, 1929, p. 4.

and the councillors of Nqwiliso. He interviewed Sigcau, and, adding his persuasions to those of Mr. W. P. Leary and the Rev. Peter Hargreaves, succeeded in getting the chief to go to Emfundisweni, whence Mr. Hargreaves drove him to Kokstad, the seat of the Chief Magistracy of East Griqualand, and handed him over to the authorities. He was sentenced to imprisonment, but the verdict was reversed by the Supreme Court and he was released. Then the Pondo were deeply grateful that they had submitted their chief's case to British justice, instead of resorting to violence and bringing on themselves bloodshed and inevitable defeat.

After the beginning of the twentieth century the country progressively quieted down and Strachan was able to enjoy the fruits of his labours and watch his children and his grandchildren grow up. His son, Arthur, was the first European to be born in what became the town of Umtata. That was on July 9, 1873. Another son, Oswald, was the first white child born in the Konjwayo country, now Ngqeleni district. That was on July 24, 1885. Gwadiso, the chief, was delighted, and gave the infant two heifers and named him "Dumile" (Renowned), because the news of his birth attracted attention throughout that part of the country. Ever since then Mr. Oswald Strachan has been "Dum," for short, to the family and friends. Beside the eight sons, five daughters were born to the Strachans. They have long filled honourable roles in Umtata and elsewhere in the Transkeian Territories.

William Strachan died in Umtata in 1919.

AN AFRICAN VOICE

The Fingo people of the Transkei in the 'seventies of last century contributed £4,500 towards the founding of Blythwood Institution. At a special meeting their present-day representatives resolved to send the following letter :

21st October 1954.

The Principal,
Blythwood Institution.
Reverend Sir,

We, the undersigned, were authorised by the Fingos to draw and sign this resolution on their behalf and to forward it to the Principal of the Blythwood Institution, for transmission to the Church of Scotland (formerly the Free Church of Scotland) authorities :

RESOLUTION

"On the eve of the inauguration of the untried Government Bantu Education Act with its implications, the Fingo people desire to have recorded in the annals of the Church of Scotland (formerly the Free Church of Scotland) their grateful appreciation of the priceless and faithful continuous service the Church has rendered to them

since 1875, when, at their request, the Church undertook to establish and run the Blythwood Institution.

The Fingos wish to express their unbounded gratitude to the people of Scotland for their wonderfully unselfish generosity in maintaining the Institution all these years with their historical Christian zeal.

We are sure the Church and the people of Scotland will continue their magnanimous contribution to the progress and development of the Fingos, and therefore the Black people of South Africa generally, to the fullest extent that opportunity may offer, and we, on our side, will co-operate to our fullest capacity.

We believe the Almighty still disposes where man can only plan."

We are sincerely yours in the service of humanity.

(Signed). T. NTINTILI.

H. S. E. BIKITSHA.

MARGARET WRONG PRIZE COMPETITION

REGULATIONS 1955

A money prize not exceeding £20 is offered in 1955 for a piece of original literary work by an African whose home is in any part of Africa south of the Sahara.

1. The length of manuscript should be not less than 7,500 or more than 15,000 words.
2. The language may be English, French, Portuguese or Afrikaans.
3. The manuscript submitted must show literary merit and be of general interest, the subject matter may include history, biography, folklore, fiction or studies of African life and thought.
4. Each manuscript must be accompanied by a statement signed by the author that it is his or her unaided work and not previously published.
5. Manuscripts must be clearly written, preferably typed and written on one side of the paper. No author may submit more than one manuscript.
6. Manuscripts should be addressed :

"Margaret Wrong Prize",
c/o Mrs. Snow,
Edinburgh House,
2 Eaton Gate,
London, S.W.1.

All correspondence should be clearly marked *Margaret Wrong Prize*.

7. Manuscripts must reach the above address before December 31st, 1955.
8. In the award of the prize the decision of the Judges will be final.

NO AWARD WILL BE MADE IF WORK OF SUFFICIENT MERIT IS NOT RECEIVED